

THE NUR AFSEAN

Vol. IX.

LUDHIANA:—August 4th, 1905.

No 31.

FOREIGN TELEGRAMS.

London, July. 27.

It is reported at Osaka that the Japanese, numbering many thousands, are vigorously attacking the Russian positions at Tumen. Reuter's correspondent at Tokio wires that the Japanese have seized Alexandrovsk in Sakhalin without loss.

General Linievitch states that the Japanese, on the 24th instant, landed a battalion at Castries Bay, south of the mouth of the Amur.

The Russians at Alexandrovsk consisted of a newly-arrived battalion, several hundred volunteers and eight guns. The Japanese landed in the vicinity and attacked on the 24th instant. Two hundred prisoners were taken, but the redoubts east of the town stubbornly resisted, and were re-attacked and captured on the 25th instant.

The Russian cruiser *Kaban* stopped and examined the British steamer *Fanika* in the Red Sea on Tuesday.

Famine threatens the greater portion of Russia. Good to medium crops are reported only in Poland, the Ural provinces, the Steppes, the Caucasus and Siberia. The majority of the peasants have no means of subsistence.

The Governor of Odessa has issued a proclamation stating that the Jews are answerable for all recent troubles there.

General Sir Montagu Gerard has died from pneumonia at Irkutsk while returning home from Manchuria.

London, July. 28.

The last of the Russian force in Sakhalin is isolated to the south-east of Alexandrovsk and their submission is imminent.

This will make the Japanese virtual masters of the whole island. There is much rejoicing over it at Tokio.

Admiral Kataokur reports that four guns were fired on a Japanese flotilla from Alexandrovsk on the mainland, sixty miles north-west of Alexandrovsk in Sakhalin. They were quickly silenced; the magazine was exploded; and the town is burning.

In an interview, transmitted by wireless telegraphy from an Atlantic liner, M. de Witte declared that there was nothing which has recently occurred in Europe which could remotely or indirectly affect the problem with which he would have to deal at the conference.

It is definitely arranged that the peace delegates will sail from New York for Oyster Bay on board cruisers on the morning of the 5th August. They will lunch with President Roosevelt that day, and re-sail in the afternoon in despatch boats conveyed by cruisers, arriving at Portsmouth on the 7th August.

The Mikado yesterday received and entertained at lunch the American Secretary for War, Mr. Taft, and Miss Alice Roosevelt, daughter of President Roosevelt.

The Franco-German negotiations are progressing slowly. The electric train from Liverpool to Southport ran at full speed into a stationary train. Twenty-two were killed and four injured.

London, July. 30.

There is a growing belief that a General Election will take place in the autumn.

The Scottish Conservative candidates have been officially war-

ned to be ready for the same before the end of October.

The Japanese are steadily overrunning Sakhalin and dislodging the Russians from successive positions.

They drove out the Russians on the 28th instant with considerable loss from the vicinity of Rykoff, and captured the town after sharp and confused street fighting. They subsequently encountered 800 Russians south of Rykoff and killed 260 and captured 500.

London, July. 29.

A strong Japanese squadron is blockading Vladivostok.

In an interview which took place at New York, M. Sato said that Japan was perfectly willing to agree to an armistice after the credentials of the plenipotentiaries are examined.

London, July. 30.

The Tsar has replied to a petition urging him not to conclude a shameful peace, that "the Russian people may rely on me never to make a dishonorable or unworthy peace."

Strike disorders and murders at Warsaw continue, and the police are completely disorganized.

London, July. 29.

The Norwegian Storting has unanimously adopted the Swedish proposals for a referendum on the 13th August relative to the dissolution of the union.

London, July. 31.

The *Daily Telegraph* is in a position to state that no dissolution takes place in the autumn unless the Government is again defeated.

The Cretan insurgents having refused to accept the intimation of the foreign consuls and lay down their arms as mentioned on the 16th instant, martial law has now been proclaimed.

The Russians at Rykoff numbered five thousands infantry and twelve guns.

London, August. 1.

Lord Ripon in the House of Lords said that he agreed with Lord Curzon's minute on the Indian Army, and felt the importance of maintaining the full power of the civil Government.

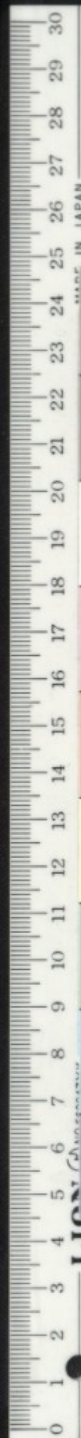
Lord Roberts said it was essential for the security of India, that the Viceroy should not be dependent on the advice of a single soldier, however distinguished he was; and even if he had an entirely Indian experience it was essential that the Viceroy should have on the Council an officer, not necessarily a great soldier, who was acquainted with India, especially with the native army, which was a most delicate problem, and unless this was borne in mind he foresaw trouble in the future as in the past. He admitted that more power had fallen into the hands of the Military Member than was desirable, but the procedure and not the system was at fault. It was, he said, not desirable that anything should be done in England that might lessen the Viceroy's dignity in the eyes of the natives.

London, August. 1.

The Tsar to-day presides at the Council for the final consideration of the national assembly scheme.

No modifications are likely to be made. The elections are proposed to take place on the 1st October; the assembly meeting on the 1st November. The sittings will be private, but the President can admit the Press. The members will receive one pound per day.

A strike has taken place at Rostoffdon. Trade is at a standstill and conflicts with the police are taking place. Two strikers were killed.



EDITORIAL NOTES.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to the summit round by round."

A writer in the *Arya Patrika* of July 15th, Ratan Lal Tatro, undertakes to "reply" to an article in the *Calcutta Review*, "The Religious Future of India" by Mr. Butterfield of Bangalore. We read the article in the *Arya Patrika* hoping to learn just what Mr. Butterfield says, but alas! it seems a hopeless task for anyone to seek for a fair presentation of the *Argument* of an Arya opponent. A few of the claims of Mr. Butterfield are stated viz (1) That "the Hindu Shastras do not contain a proper presentment of the nature of God." (2) That they have "no proper method of approaching God" and (3) They do not know "the proper form His service should take." We would like to know what arguments were adduced to establish these points, but none are given. The "reply" consists of a crude presentation of two or three passages chosen from the Shastras and comparing them with like selections from the Bible. But what has this to do with Mr. Butterfield's argument. It proves nothing as to Mr. Butterfield's contention. If it be said that the passages quoted from the Shastras do contain such "proper presentment of the true nature of God," we submit that they do nothing of the kind, unless it be admitted the writer, Ratan Lal Tatro, has failed to properly translate the Sanscrit original. Here is his presentment of the "true nature of God" as found in *Ishopnishat*. Mantra 8: *which means*, says he "He overspreads all creatures. He is entirely Spirit without the form either of a minute body or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect omniscient and omnipresent. He has, from all eternity, been assigning to all creatures their respective purposes."

What is here quoted may be regarded as a *presentment* of the nature of God, but who can say it is a *proper presentment of the true Nature of God*? He is a Spirit and it goes without saying is "without form &c"; and "He overspreads all creatures." In what sense, seeing He without form either of a minute body or an extended one? And yet He "overspreads all creatures." May not this definition of Spirit apply to the human spirit as well? But our Arya apologist goes on to tell us that God is "Ruler of the intellect, self-existent, pure, perfect omniscient and omnipresent." He has been from all eternity assigning to all creatures their respective purposes." This is somewhat crude and commonplace catalogue of some of the attributes of God. It does not contain a "proper presentment of the true nature of

God." We are left in doubt as to God's unchangeable wisdom, power, justice and mercy. Can He forgive sin? Will He? May the sinner come to Him and will God hear and answer his prayer? There is no revelation of God's true nature here.

The following is a Christian presentation of the nature of God as revealed in the Bible which we submit as infinitely better than the one we have just been considering:

"God is a spirit, infinite, eternal and unchangeable in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth."

This Hindu writer now goes on to show how the worshipper should "view" God "while engaged in the practice of yoga. He quotes from *Manduk Opanishat*, Mantra, thus translated:

"View him neither as designing interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodiment of intelligence, nor fraught with volitional consciousness, nor devoid of consciousness, but as the Invisible, Unimpressible, Incomprehensible, Indefinable, Unthinkable, Unknowable Being, only conscious of self in self, i. e., the absolute, and the unconditioned world about Him, All-calm, All-bliss. One and Only. This is the fourth or the essential mode of existence. This is the Atma, the Universal Spirit. He should be known."

We leave our readers to say if this gives them a proper idea of the True God or enlightens them as to how He should be worshipped. India's people in all ages have striven "to know" this God but have generally turned from Him as the unknowable and found refuge in the numerous deities whom they fear and worship. The Christian evangelists are busily striving to make known to India the person and work of Jesus Christ "in whom God is reconciling the world to Himself." He is the only Incarnation of the true God and the revealer of "the Infinite, Eternal and Unchangeable" God unto mankind.

The Christian world has once more been called upon to mourn the death of a great man. Sir William Muir, K. C. S. I., L. L. D. Principal of the Edinburgh University and lately Lieut. Governor of the North West Provinces of India peacefully passed away at his home in Edinburgh. Perhaps no man has more thoroughly illustrated man's capacity for great literary achievement in the midst of the multifarious duties of official life. Early in his Indian career Sir William Muir made a profound study of the Persian and Arabic languages. Thence he entered upon a study of Muslim literature. Numerous articles were contributed to the *Calcutta Review*, most of which were afterwards incorporated in his published works. The work which has most distinguished him in the Literary World was his *Life of Mohomet* in 4 volumes, a work which exhibits marvelous research and patient investigation.

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The work no doubt gave colouring to all his subsequent writings. His best known works, excepting the *Life of Mohomet* are, *The Quran and its Teachings*, *The Testimony of the Quran to the Christian Scripture's*, *Annals of the Early Caliphate*, *the Mameluke Dynasty of Egypt*; *The Muhammedan Controversy*.

This latter work reveals the deep interest of the young civilian in the great controversies of the missionaries and other Muslim adversaries. It is fair to say that no other man has done so much for Muslim evangelization. And it is also true that no other had a more profound sympathy with his Muslim neighbours than he. In his official capacity he ever strove to advance the cause of Muslim education. His efforts to establish Muir College, Allahabad and the Muhammedan College at Aligarh abundantly confirm this statement.

The last twenty years of the busy life of Sir William Muir were spent as Principal of Edinburgh University. He died at the extreme age of eighty-six.

THE REVIVAL IN THE KHASSIA HILLS.

Some one wrote to ask us whether the Revival in the Khassia Hills will have any lasting effect; we have no hesitation in answering that it will have a lasting effect not only on the Khassies themselves but on the whole of India. It is the first Pentecostal Revival on a whole Indian District that we have heard of and it is an object lesson to the whole of India. "Has not God chosen the weak things of the world"—a small, insignificant, hill nation—"that no flesh should glory in His presence"

The Revival commenced in the middle of March and fresh waves are constantly felt. From Cheerapoonjee where the Spirit has been working so powerfully, the news continues to be most encouraging. This is how one writes, "We continue to have exceedingly good meetings last week, they were exceptionally good; there was an increase of fervour which has continued to the present day, the unction is most remarkable. The prayers of some of the men and women are most wonderful, many become unconscious. In another church, right among the non-Christians, the enthusiasm continues unabated, crowds of non-Christians flocking in every evening, and several have given themselves to the Saviour. In other churches in the neighbourhood there are several candidates for baptism, and others anxious to join God's people. We hear also from Lailkynsew that the joy there is as great as ever, though two of their most devoted workers have been called to their everlasting hope.

The news comes from a village near Shillong that it is ablaze with the same joy that we experience here."

Another person writes; "You will be glad to learn that we are having very wonderful meetings these days. Since Saturday the meetings have been exceptionally good. Last

night's service—how shall I describe it? It is quite impossible, I am inclined to ask, can anything have ever equalled it? It was glorious, GLORIOUS. Last week all the meetings were of the "rejoicing kind" but on Saturday a wonderful pathetic earnestness took possession of the service and this turned before the close of the service into a most jubilant praise. Last night a young man was called to read and pray at the commencement of the service. He is a young man that had kept away from the services because he did not approve of the form the Revival had taken. The first Hymn the people sang was about the stream of joy which flows from the throne of heaven, where the Blood of Christ pleads for us sinners, and, as usual, when they began to sing about the Blood they could not stop, they sang over and over again until the young man was quite overcome. He could scarcely read and when he began to pray, it was a prayer of confession. He told God how he had refused to attend the service because he did not approve of them, and then he began to plead for forgiveness, oh so earnestly. I feel sure his prayer was heard.

After that one of the leaders came forward to speak, but he soon turned to pray, he was thanking God for His presence at a meeting in a small village the previous night. "It was a small meeting he said, but Lord Lord! thou wast there! Then he began to ask God to save the souls that were there and prayed so earnestly that the whole place became like a bonfire, men and women praying and crying out aloud in every part of the chapel. One man in the little village referred to had caused the Christians much trouble, he would beat his wife who is a Christian for attending the services, but in answer to prayer he has changed and has allowed the Christians to hold services in his house and now he says that God has been speaking very distinctly to him, and this must have been when the people were praying so earnestly for the place in Cherrapoonjee.

"From the Mawphlang District the missionary writes: Good news comes in from different parts of the district every week. In some churches the quiet but powerful influence of the Holy Spirit is being felt welding the Christians together and cleansing the church from hidden sins. A deep spirit of humility pervades, and people draw near to the throne of grace with greater reverence, realizing more than ever the holiness of God, and the sacredness of prayer. The prayers have also changed. There is a depth and an unction in them which I never felt before, and the burden of souls seems to have come upon them. Now they appeal to God on behalf of their relatives and neighbours and God is answering their prayers. Last week, two well-known drunkards—men who had spent their lives in sacrificing to demons, were received into the Mawphlang church in direct answer to the prayers of their children who were already Christians. How often



we had listened to the prayers of these girls on behalf of their fathers as with choked utterance and tears they appealed to God to have mercy upon them and change their hearts, and now they have come to Christ and His Church. No wonder that in the very next prayer meeting one of those young girls took the first opportunity of thanking God for answering her prayers, at the same time praying that God would sustain her father lest he should fall into temptation.

Another revival convert is a girl of about 16 years of age, who decided to accept Christ notwithstanding the bitter opposition of her parents. The father beat her severely because she wanted to be a Christian but this did not effect her decision. She said that she could never give up Jesus no matter how often her father beat her "Whatever happens," she said, "Christ will take care of me and I will trust Him till death."

Some days ago I visited the children's prayer meeting and was delighted to see the orderliness and reverence shown. The hymns were sung earnestly and heartily, the favourite hymns being repeated several times. There was a readiness—an eagerness I should say to engage in prayer and it was with evident reluctance they closed their own meeting in order to attend the general prayer meeting then about to begin. One of the boys in his prayer asked God to cleanse their hearts and take possession of them. He said, "Satan has reigned too long as king in our hearts. Lord Jesus, drive him away and be thou our king and sit on the throne of our hearts for evermore."

The women have a special prayer meeting twice a week which is well attended and at times they have wonderful meetings. One of our most respected Christians and a leader in the Church confessed the other day that he had not felt anything personally during this revival but he was amazed to see how God was working through poor weak women and children and leading men to Christ through them.

We are glad to say that the Spirit of God is working quietly amongst the heathen apart from any work done by the Christians and we have found that several families are arranging their affairs with their relatives preparatory to becoming Christians. May the Lord make them his own and lead them into His fold.

From letters received from all parts of India I understand that there is a great desire for a spiritual awakening among all classes, and I am convinced that God is preparing the way for a great Revival over all the land.

A world without sympathy would be a cruel abiding-place. Those who have suffered and received expressions of true sympathy from friends would hardly dare think what their suffering would have been without a spoken word of comfort from a living soul. Sympathy is needed by the weak; it is still more needed by the strong. It is within every one's power to give it. And God, who is love, will bless it always.

THE MAGNETISM OF THE CROSS.

BY REV. JOHN Y. EWART, D.D.

Strange it is that a cross should have any magnetism. In itself it is wooden. It stands in history as the symbol of a most cruel, torturing punishment. Upon it were nailed only the worst criminals who, after their crucifixion, were soon forgotten.

But we speak of the cross on which Christ, the world's Savior, suffered and died. By his death on the cross he was lifted as never before into world-wide notice, and exalted to pre-eminence in the minds and hearts of mankind.

The magnetism of his cross attracted the multitudes. The news of what Jesus said, did and suffered spread like wild-fire over the inhabited earth. And to-day wherever he and his work are held up to the eyes of men, wherever the story of his long-suffering love is told intelligibly and earnestly, men are drawn to him as iron-filings to a magnet.

For on that Cross of Calvary Love had its mightiest and tenderest manifestation. Before Christ came, every man was for himself. Selfishness reigned. "A man is a wolf," says Plautus, "to a man whom he does not know." To the Greeks all others were barbarians. To the Jews all others were "heathen dogs." Before Christ selfishness was the popular gospel.

But in "Christ crucified" Love finds its divine incarnation.

"See, from his head, his hands, his feet,

Sorrow and love flow mingled down:

Did e'er such love and sorrow meet?

Or thorns compose so rich a crown?"

In "Ben-Hur" Melchior, the Hindoo, says: "The happiness of love is in action; its test is in what one is willing to do for others." In the cross of Christ men see love not as a principle merely, but as a fact; a great, sweet, wonderful fact, divinely illustrated by being divinely expressed in the divinest way. Therefore the story of the cross has magnetized the millions, has won the world.

THE IMPULSE TO FOLLOW CHRIST.

NEWELL DWIGHT HILLS.

No matter how far the earthly pilgrim wanders from the path, God sends his angels of recovery out to win the wanderer back from the thorns and thickets, the bog and the slough. Each night simply marks an epoch, each morning begins a new march. Influences may be silent and secret, but they are real. Not the stroke of the earthquake is so powerful as the stroke of Christ's truth falling upon man's hard heart. Not the thunder of the storm is so entreating as his still small voice, calling men away from selfishness and sin toward obedience and duty. And once the man is redeemed and made Christian and ripe and mature, who shall describe the beauty of this divine work? If scientists could change mud to gold, or pebbles to diamonds, it would be as nothing compared to this transformation of man from the power of sin and Satan into the light and beauty of the kingdom of God. And once such a transformation has been wrought, the whole earth ought to wake, and every string of heaven quiver with the out-blown joy. For there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. Oh! it is a wonderful thing to be conscious of an abiding impulse to follow Christ in thought,

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disposition and life. Happy are they who have built upon his foundation and have found him a guide, counselor, a school-master, a friend. And having followed him here below, when at last the iron gate of life closes behind us, and the golden gate of death swings open before, and we enter the company of the noble and the great garnered from all the ages, and by reason of some small deed to Christ's little ones, are crowned, then every generous heart will lift the crown placed upon the brow by the pierced hand, and everything that is finest in thought and purest in feeling will rise up to proclaim Christ as Lord and Master, and to place the crown before his feet, while we confess that not unto his name be all the praise of our salvation.—*From Faith and Character.*

OPEN THE DOORS.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper and the heart; and all may have and enjoy it.

—Exchange.

REAL SELF CONTROL.

To most people self control means the control of appearances and not the control of realities. This is a radical mistake and must be corrected if we are to get a clear idea of self control and if we are to make a fair start in acquiring it as a permanent habit.

If a man is ugly to me and I want to knock him down and refrain from doing so simply because it wouldn't appear well and is not the habit of the people about me, my desire to knock him down is still a part of myself, and I have not controlled myself until I am absolutely free from that interior desire. So long as I am in hatred to another, I am in bondage to my hatred; and if, for the sake of appearances, I do not act or speak from it I am none the less at its mercy, and it will find an outlet wherever it can do so without, debasing me in the eyes of other men more willing than I am to be debased. My selfish desire to injure the man I hate is counterbalanced by my selfish desire to stand well in the eyes of other men. There can be no true self control so long as either form of selfishness dominates my actions.—Annie Payson Call, in *Leslie's Monthly*.

Sir James Clark gives a short recipe for healthy children—"plenty of milk, plenty of sleep and plenty of flannel"—formulated by the celebrated surgeon, John Hunter, over a hundred years ago—taught by medical men ever since, but not always followed by mothers.

There are two days about which no one should ever worry. They are yesterday and to-morrow.—Robert J. Burdette.

DEATH OF TIPPOO TIB.

The death of Hamed ben Mohammed, better known as Tippoo Tib, the famous Arab merchant and slave trader of the Upper Congo, is announced in a Reuter's telegram from Zanzibar. Tippoo Tib was associated with Cameron and Stanley in their expeditions across Africa, and he had met Dr. Livingstone in 1867. To his enterprise was due the great chain of slave stations in the Congo region. In the earlier stages of the exploration and development of Equatorial Africa it was necessary for Europeans to adopt a policy of conciliation and restraint in their relations with powerful Arab chiefs, such as Tippoo Tib. In 1886, therefore, the latter was appointed Vali of the Stanley Falls as the representative of King Leopold. Later, however, the Arab power was broken by the Europeans, and the once powerful chief was exiled to Zanzibar, where he has died.

Pioneer

GOOD MANNERS.

The one true mark of good manner is absence of manner. The persons whose behavior, walk, talk and conversation are such as to attract instant attention by their peculiarities or by showiness, and to cause the ignorant and the low-bred to say, "What fine manners," are very likely ill-mannered and underbred persons who would annoy persons of good taste very much. The basis of good manners is good nature, a spirit of deference, reasonableness, regard for others, the tone and temper which distinguish very highly civilized people from the rude, rough and barbarous.

—Philadelphia Ledger.

THE SIMPLE LIFE.

The United States President and his wife have made a trial of the "Simple Life." Mr. Roosevelt recently purchased a small cottage and fifteen acres of land near Scottsville, Virginia, where he intends occasionally to "rough it" and teach out-door ideas to his children. The place is remote and two hour's drive from the nearest railway station. On a recent Friday the President and Mrs. Roosevelt visited their new home and spent the night there, unattended, unguarded, and alone. On the Saturday Mrs. Roosevelt rose early, cooked breakfast for herself and the President on an oil-stove, after having with difficulty obtained a match from a neighbour. Both the President and his wife, we are told, greatly enjoyed their rustic surroundings. They explored the country in the vicinity on Sunday and returned to Washington next day.

Pioneer.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its, own sake, for he likes to see his children happy; but in our playing we neglect our lessons.

There is no better way to show our trust than to busy ourselves with the things he asks us to do. Trusting him to take care of his share leaves us "at leisure from ourselves" to do our share of the "Father's business."



ART BY THE DAY.

A wealthy merchant of Manchester recently engaged a rising young painter for the purpose of having his own portrait in oil conveyed to posterity. The terms were arranged.

"How long do you think it will take" asked the model.

"Perhaps fifteen days," was the reply.

Sittings began, and the artist entered so heartily into his work that in eleven days the portrait was done.

"Why," asked this Croesus of Cottonopolis, when the fact was announced to him, "do you intend suppressing four days' work?"

"It does not matter at all; the portrait is finished," answered the painter.

"Well, sir; this is not business; we said a hundred guineas and fifteen days' work. I am quite ready to stand the price, but you ought not to spend an hour less upon the work than we agreed for."

There was no use arguing with such a man. The painter took his brush again and spent four sittings more in lengthening, little by little in the portrait, the ears of his patron!

He alone who, by the light of God's Word, learns how uncertain he is, and humbles himself accordingly, may hope to escape injury through the flattery of his fellows.

THE THING I LONG FOR

I cannot think but God must know
About the thing I long for so;
I know he is so good, so kind,
I cannot think but He will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand—it lies so near;
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "oh, let me know
If it is wrong to want it so."
He only smiles—He does not speak;
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far and yet so near.

Now, Lord, I leave at Thy loved feet
This thing which looks so near, so sweet;
I will not seek; I will not long—
I almost fear I have been wrong,
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to Thy loved feet,
To take this thing, so dear, so sweet.
"And now, Lord, what wait I for? My hope is
in Thee."

—Ex.

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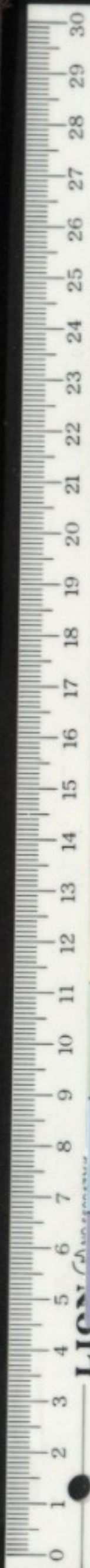
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